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THREE SCOTS BISHOPS.







The BISHOP'S BRIDGE, CRUDEN.



# THREE SCOTS BISHOPS

AND THEIR ASSOCIATION WITH  
THE PARISH OF CRUDEN. . . .

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Being the Life-Story of Bishops James Drummond,  
William Dunbar, and Robert Kilgour—a Chapter in the  
Sufferings of Episcopacy in Aberdeenshire subsequent  
to the Revolution Settlement.

BY

✓  
REV. ADAM MACKAY, B.D.,

Minister of Queen's Park, Glasgow, late Minister of  
Cruden; Author of "Cruden and its Ministers,"  
"General Patrick Gordon of Auchleuchries,"  
&c.

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PETERHEAD

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1918.



TO

**The Rev. JOHN STRACHAN, M.A.,**

ST. JAMES'S EPISCOPAL CHURCH, CRUDEN ;

AND

**The Rev. DONALD STEWART, M.A.,**

UNITED FREE CHURCH, CRUDEN ;

My friends and neighbours during ten happy years,  
and my companions and helpers in many an enter-  
prise the memory of which still enriches life.

## EPISCOPACY IN SCOTLAND AFTER 1689.

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“Although poverty and persecution was the Church’s lot hereafter, and she never regained her temporal power as she hoped, her trial was one which purged and purified her, and which brought her spiritual blessings and a consciousness of her special mission, which might never otherwise have come to her.”

BISHOP ANTHONY MITCHELL.

*Biographical Studies in Scottish Church History*, p. 220

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## PREFACE.

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THE following pages are the fruits of research which was carried out by me for the most part while still minister of Cruden. The main results have already been embodied in my book on "Cruden and its Ministers," and in two separate articles—one on Bishops Drummond and Dunbar, published in the "Buchan Club Transactions," and the other on Kilgour's Bicentenary, published in the Aberdeen newspapers on 14th March, 1914. When I came to Glasgow, I was invited to give a paper to the Ecclesiological Society on all three Bishops; and as several additional facts had come to my knowledge, and access had been given me (through the kindness of the present Primus) to the MSS. in the Theological College in Edinburgh, I was able to correct much which I had previously written, and to supplement it considerably. My paper was read to the Edinburgh branch of the Society on 8th January, 1916, and to the Glasgow branch on 11th December, 1917. It is now published almost in the form in which it was last delivered.

It may be of interest to recall the fact that the erection of a memorial tablet in Cruden Parish Church to Bishops Drummond and Dunbar in 1911 was the occasion of a happy rapprochement among Presbyterians and Episcopalians. A Dedication Service was held in the Church which was conducted by the Right Rev. Principal Stewart, the then Moderator. After the Ser-

### THREE SCOTS BISHOPS.

vice, the Primus unveiled the Tablet, and other representative Churchmen also spoke. Both parties were content to leave aside the question as to where the authority of the old Episcopate now vested, and the proceedings were characterised by the utmost friendliness. The event, however, did not pass without criticism; and I found myself accused on the one hand of timidity, and on the other of unwarrantable boldness.

The accusation of timidity was based on the ground that the rapprochement was incomplete — that the Bishops' "active participation in the ceremonials of the day" only commenced "at the conclusion of the service proper"—that no celebration of Holy Communion followed—in short, that we did not anticipate the Kikuyu controversy by a couple of years. Perhaps it may gratify these "lynx-eyed critics" (as the "Aberdeen Free Press" described them) to know that the original intention was that the Bishops should take part in the actual service. In the order, as first drafted, the Moderator was to preside, the Bishop of Aberdeen was to preach the sermon, and the Primus was to perform the unveiling ceremony before the benediction. It was only at the last moment that this arrangement was departed from. The Primus thought it would be a pity to give any ground for having our good evil spoken of; and as subsequent events have proved, he was wholly right. It is no help, but a hindrance to the cause of unity among Christians, to promote measures whose only results are bitterness and controversy.



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On the other hand certain risks must be faced ; and it was interesting to discover that we had still in our midst irreconcilable people who considered it a duty to blaspheme where they could not argue. Letters appeared in the daily press railing at me for honouring "the murderers of the Covenanters," and the following resolution, solemnly passed by a society calling themselves the Protestant Sons and Daughters of Freedom, is too "rich" in vituperation not to be given in full :—

"That the Protestant Sons and Daughters of Freedom strongly condemn the outrageous erection and dedication of a memorial tablet in Cruden Parish Church, Aberdeenshire, for the purpose of perpetuating the memory of two sacerdotal Episcopal Bishops who existed about the time of the Revolution Settlement—that the presence at this audacious ceremony of ritualistic Scottish prelatie bishops and priests, together with leading ministers of the Church of Scotland, including the Moderator (Rev. Principal Stewart) was a public scandal and a gross, unmitigated outrage on the Protestantism of our Scottish National Church — and that we demand that this traitorous hobnobbing and commingling with Episcopal bishops and priests on the part of Presbyterian ministers at secret conclaves and toast-drinking competitions, having for their avowed object an ultimate union with prelacy,

### THREE SCOTS BISHOPS.

should cease, in the interests of that national purity and prosperity enjoyed since Reformation times.”\*

It is enough to say that I am unrepentant !

The fact is that the three bishops whose life-story is here told represent an aspect of church history in Scotland which is too commonly forgotten by Presbyterians. I have no sympathy with those churchmen who wish to put back the hands of the clock, and to test all doctrine by the so-called “catholic standards” of the Early Church. Their terms are too metaphysical. Still less have I sympathy with those who think that because our Presbyterian ritual is plain and unimpressive it may be improved by “an aping of Episcopacy.” Surely a wise adaptation of what is best in worship may be secured from our common heritage without imitation of any church. Indeed (as I state frankly in speaking of the Seabury Consecration) I cannot even “claim to be an ardent believer in ‘orders’.” “*Ubi Christus, ibi ecclesia.*” But there is such a thing as historic fairness; and no one will ever read the lessons of the past aright unless he is prepared to study the facts with an open mind. These men espoused the unpopular side. They took considerable risks and made big sacrifices. If they were mistaken in their political allegiance, they were at least honest in their convictions; and as it happened, they were eminently good men and true—men who had high ideals of duty, and who pre-

\*“Aberdeen Free Press,” September 9, 1911.

## PREFACE.

ferred to endure poverty, hardship, and suffering, rather than deny the dictates of conscience. Indeed they were in some ways apostles of "spiritual independence," driven by degrees to the conviction that the Church had no other head than her Divine Lord; and to refuse to honour them because they were Episcopalians is as absurd as to refuse to read Thomas à Kempis because he belonged to the communion of the Roman Catholic Church.

Another point is noteworthy. The study of these men's lives makes it perfectly clear that Scottish Episcopacy to-day is in the line of a tradition which it is wrong to ignore. For instance, its emphasis on "Orders" is not new. Despite the difficulty of their times, Dunbar and Kilgour were regularly ordained as Presbyters, and Dunbar's Deed of Consecration is a model of exactness. Nor is the attitude of Episcopacy towards the question of re-ordination new. Dunbar was of opinion that no Presbyterian should seek admission to the Episcopal Church who was not prepared to submit to re-ordination; and it is evident that he was led to this conclusion largely by the abuses which marked the second establishment of Episcopacy (1660-1689). Love for the liturgy also has been a mark of "the faithful" since the Reformation. Indeed Dunbar's fidelity to its use in the Church of Cruden was one of the main causes of his deposition.

Presbyterians may justly chafe at these things, and contend that the spirit of God is limited neither by consecrating oil nor by the letter of devotional usage. Indeed a faithful study of history shows that they have

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most valid reasons, alike for their own less formal position and for their distrust in past days of the "horns of the mitre." But in view of the principles which underlie the contentions of Episcopalians, and of the sacrifices which (in Scotland at least) they have made for them, it is a mistake to laugh these contentions out of court. We have our own serious difficulties; and as Dr Horton reminded an audience of Congregationalists in Scotland a few years ago, the opposite extreme has very real dangers. "In Congregationalism across the border," he said, "there was a curious slackening of intensity. They were making the Church a great deal too easy to enter, and therefore too easy to leave. They were treating its ministry, and its sacraments, and its teaching, and its witness, as if their Church were a mere club, gathering together on conditions of agreement and on certain pecuniary payments."\*

Presbyterianism is certainly on a different plane; but these facts must be frankly recognised and faced before we begin to talk of union between the Presbyterian and Episcopal Churches. The weakness of each must be discarded: the strength of both must be conserved. There is no virtue, as someone has truly said, in that kind of "impartiality which springs from understanding neither side of the case." To my thinking indeed union will only come when we find a common platform where Broad Churchmen and Evangelicals, High Churchmen and Low, may, without surrender of

\* Report in "Scotsman," November 9, 1911.

## PREFACE.

principle, mutually respect and esteem each other. And if this paper helps in some measure to do justice to the idealism and endurance of Scottish Episcopacy in an evil day, and thus to show that there is room for such a platform, it will not altogether have failed of its purpose.\*

I have to thank many friends for their help; not least do I acknowledge the kindness of Miss Dowden of Edinburgh for her guidance with regard to the MSS. in the Theological College of the Episcopal Church, and the valuable assistance of my friend, the Rev. Richard Bell, B.D., Minister of Wamphray, who kindly revised the proof sheets.

I may add that if, after paying expenses, there should be any profits from the sale of this book, these will go entirely towards the Scottish Churches' Huts—an institution which has shown an admirable example of church union in the field, and which has done, and is doing, invaluable service in mitigating the hardships of our brave troops in France.

ADAM MACKAY.

Queen's Park,  
Glasgow, July, 1918.

\*Since the above Preface was written, I have been much cheered by a Memorandum which was sent me, "agreed upon at an informal Conference held in Aberdeen by Representatives of the Church of Scotland, the United Free Church, and the Scottish Episcopal Church, and suggested as a basis for similar Conferences throughout Scotland." That Memorandum is a most serviceable and timely contribution towards union, and proceeds largely on the lines indicated above.



## THREE SCOTS BISHOPS

*And their Association with the Parish of Cruden.*

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### INTRODUCTION.

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#### THE REVOLUTION SETTLEMENT.

In the troublous years which followed the Revolution Settlement of 1689, when the vexed question of Church Government in Scotland was decided in favour of Presbyterianism, probably no Parish represented better the strength of the Episcopal side than the Parish of Cruden in Aberdeenshire. Lying far to the north, it had seen nothing of the stern experiences of covenanting days, and the sympathies of the people were almost entirely with Episcopacy.

#### RECEPTION IN THE PRESBYTERY OF ELLON.

Throughout the whole of Aberdeenshire indeed the change was abhorred. In the Presbytery of Ellon only two ministers were willing to conform, Mr Anderson of Tarves and Mr Fraser of Slains; and the latter was so notorious for his lazy and careless habits that there can be little doubt he cast in his lot with the Presbyterian Church only to escape the supervision and merited reproof of the Bishop. The rest of the Ministers without exception clung to Episcopacy, and for twelve years

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there was no Presbytery of Ellon, properly speaking. Tarves was attached to the Presbytery of Garioch and Slains to the Presbytery of Deer. It was November, 1701, before a sufficient number of vacancies had been filled with Presbyterian Ministers to warrant the Presbytery being reconstituted, and even then it was thought advisable to add to the Presbytery of Ellon for a time the Ministers of Oldmeldrum, Kinkell, and Bourtie, so that their decisions might carry greater weight.

#### RECEPTION IN THE PARISH OF CRUDEN.

Doubtless two facts had considerable influence in keeping the people attached to Episcopacy in the Parish of Cruden. For one thing the history and traditions of the place were all in its favour. Though Gilbert Anderson, the minister of the Parish from 1636 to 1668, had accepted the Covenant, yet at the Restoration he was only too glad to return to Episcopacy; and John Barclay, the minister at the time of the Revolution, was a staunch Episcopalian. In 1689 he published in verse a vindication of the Church as against Roman Catholicism (his poem is thrown into the form of a vision); and though its merits as poetry are not very high, it at least shows diligence and zeal. One can well understand the regard in which such a minister would be held by all his parishioners. For another thing, the power of Slains Castle was entirely on the side of Episcopacy. John, the twelfth Earl of Erroll, was superior of the Parish, and he seems to have been a man who abhorred change. He had married Lady Anne Drummond, a sister of



## INTRODUCTION.

James, Earl of Perth, who afterwards became Chancellor of the Kingdom; and being himself the Hereditary Lord High Constable of Scotland, his sway in all public movements affecting the north was supreme. It was to him, indeed, and to his Countess that Barclay dedicated his poem; and it was through him, as we shall see presently, that the first of the Bishops of whom I mean to speak came to have any connection with the Parish of Cruden.

### CRUDEN'S THREE BISHOPS.

But what, after the Revolution was an accomplished fact, weighed most of all in rivetting the hearts of the people of Cruden to Episcopacy, was the singular fortune enjoyed by the Parish of having in connection with it, one after another, three men all of whom rose to be bishops of the Church, and who—as regards character and achievements—would have adorned any cause. The first received his bishopric before Episcopacy was disestablished, and in his enforced retirement from his see, came to Cruden to spend the closing years of his life. He died there, and was buried within the walls of the old Parish Church. The other two were bishops of the “outed” Episcopal Church, but their connection was even closer. One was for a time the Parish minister, exercising an influence over the fortunes of the parish for the long period of twenty-seven years; while the other was a native, being born within a stone’s-throw of the manse and church, and having his home in Cruden until he reached manhood’s years. All three were mixed

### THREE SCOTS BISHOPS.

up with the turmoil of the times. All three bore the full rigour of the penal enactments then passed against Episcopacy. All three, to their undying honour, remained true to the dictates of conscience; and all three, despite the difficulties which they were called upon to face, lived simple, unblemished lives before God and man. It is doubtful if anywhere there could be found so remarkable a succession. I, for one, though a Presbyterian, and for ten years the minister of the Parish with which they were associated, ungrudgingly concede that the honours of those days (as one must reckon honours in the matter of religious faith and zeal) all go, so far as Cruden is concerned, to Episcopacy and not to Presbyterianism.





SEAL of the Right Rev. James Drummond, D.D.

Bishop Drummond.

'He was a good and pious man,  
diligent in his office.'

## I.

### BISHOP DRUMMOND.

---

The first of these bishops was Dr James Drummond, minister of Muthil, in Perthshire, who was elevated to the see of Brechin in 1684.

#### **Education and Early Ministries.**

He was the third son of Mr James Drummond of Deanstown (in Kilmadock), who became minister of Fowlis Wester. His maternal grandfather was John Malcolm, Regent in St. Leonard's College, St. Andrews, and minister of Perth from 1591 to 1634. He had thus an interesting ecclesiastical connection on both his father's and his mother's side; and being a near relative of the Drummond family (Earls of Perth), he had powerful influence at his back. At the early age of thirteen he became a student at the University of St. Andrews, and was laureated M.A. there in 1645. His first appointment was to the charge of Auchterarder, in succession to Mr John Grahame, who was deposed in 1649 for disaffection to the Government.\* He held that appointment till 1655, when he was translated to Muthil;

\* He was deposed by the Commission of Assembly on 27 Nov., 1644, "for speaking once to the Marquis of Montrose." Being reinstated he was again deposed by the Assembly on 26th July, 1649.

### THREE SCOTS BISHOPS.

being succeeded at Auchterarder by his elder brother, Archibald, a student like himself of the University of St. Andrews (M.A. 1641), who died in 1680. At Muthil, James had a most happy and successful ministry. In October, 1682, his *alma mater* showed its appreciation of his diligence by conferring upon him the degree of D.D. \*

#### Elevation to the See of Brechin.

Two years later he was elevated to the See of Brechin; and was consecrated by Archbishop Rose, in the Abbey Church of Edinburgh, on Christmas Day, 1684. He was of a retiring disposition, we are told, and would much have preferred to remain minister of his quiet country charge. Indeed when at an earlier date the King, displeased at Bruce, the Bishop of Dunkeld, had sought to depose him, and to give his bishopric to Drummond, Drummond refused to accept. He held his sacred office in high esteem, and wrote a curt note stating that he knew of no vacancy in the See of Dunkeld. † But on this occasion the appointment came through the influence of his parishioner James, Earl of Perth, and the advice of other friends, both within and without the Church, constrained him to accept.

#### A Short Episcopate.

For five years he continued to exercise a wise sway over his diocese. During two of these he held the Parish

\* Act. Rect. Univ. St. And.—Sess. Syn. and Test. Reg. (Dunblane).—Malcolm's House of Drummond.

† Cf. Scott's Fasti, III., p. 891. Grub's Eccl. Hist. III., p. 284.



## BISHOP DRUMMOND.

of Muthil in conjunction with his see, but demitted it in 1686. This step was made all the easier no doubt through the fact that not long before (on 9th December, 1685) a pension of £100 sterling was voted to him by King James VII. His emoluments in all likelihood were very slender; and, indeed, the biggest mistake which we could make would be to assume that his position gave him anything of the princely rank or splendour which we associate with Episcopacy in England. Among his clergy he was simply *primus inter pares*; and Brechin being a collegiate charge, supplied by two ministers, he "did supply the vice and room of one of them two, either by himself or his chaplain preaching a diet in the Sabbath's forenoon." \* As Mr Black, the historian of Brechin, remarks, "The Episcopacy of this date was of a very moderate cast. It had its kirk-sessions and its presbyteries; and there was scarcely any distinction in faith, worship, or discipline. All moderate Presbyterians attended Episcopal worship and communion." † Of course the Bishop's authority was supreme over all affairs in the diocese—even affairs secular; and one of the most interesting records in the possession of the Town Council of Brechin tells how Dr Drummond presided at a special meeting of the bailies and counsellors convened on 28th December, 1688, in order "to put this burgh under arms to be in a posture of defence to join with the rest of this shire if

\*History of Brechin, by David Black, Town Clerk, Brechin, 1839, p. 87.

†Ibid., p. 98.

### THREE SCOTS BISHOPS.

they should be called.” \* Like many another good man at that date, he must have had a sadly divided mind. Along with the rest of the bishops he had, on the 3rd day of the previous month, signed a loyal address to the King † and all his instincts went with the preservation of good government; but unlike his patron, who was now Chancellor of the Kingdom, he was a protestant by conviction, and it must have been hard for him to know exactly his duty. As Mr Black suggests, possibly the Bishop and the Councillors that day agreed upon the same measures, viz., to call out all men capable of bearing arms and to put them under four captains—for very different reasons: he with the hope of still saving the Royal cause, and they with the firm determination to repel popery at all hazards.‡

#### **Last Sermon at Brechin.**

In the mêlée which ensued, as is well known, Episcopacy lost. On 11th April, 1689, the Estates abolished the office of a bishop, and vested the power of the Church in the presbyteries. Three days later Bishop Drummond preached for the last time in his Cathedral. It was Communion Sunday, and he took for his text Romans xii., 1—“I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The text gives no indication of an impending change. The blow had fallen, but almost

\*History of Brechin, by David Black, p. 95.

† Scott's Fasti, III., p. 891.

‡History of Brechin, by David Black, p. 95.

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certainly he did not know; or if he knew, he failed hopelessly to realise its significance, either for himself or for the Church. By the following Sunday he was an extruded minister—a bishop without a see.

### Advent to Cruden.

It was then that he came to Cruden. Already well advanced in years, he welcomed, in a sense, his enforced retirement; and found a very gracious and peaceful home at Slains Castle with John, twelfth Earl of Erroll, who had married his relative, the Lady Anne Drummond. \* He was not content, however, to be inactive. He interested himself in the welfare of the Parish, and was a tower of strength to its minister, the Rev. William Dunbar. He gifted two silver Communion Cups to the church. These are still in the possession of the Kirk Session, and are used at each communion. † Finding also that the burn, which flows past the church, was frequently in flood and dangerous to ford, he enlisted the sympathy of the Earl, and got his help in building a bridge, himself largely affording the means out of his slender pension. The name "Bishop's Bridge" is attached to it to this day. It is a quaint, old structure, consisting of a single arch of red sandstone; and it is

\* Cp. Pratt's Buchan, 3rd Ed., p. 48—footnote.

† The larger of the two stands six inches high, and measures  $4\frac{1}{4}$  inches in diameter across the top. The smaller is 4 and 9-10ths inches by  $3\frac{1}{2}$ . Both bear the inscription:—"Dedicated to the service of Jesus and of His Church at Cruden by Dr Ia. Drummond, late Bishop of Brechin, who died at Slains, 13th April, 1695." The cups form two of a set of six—three others of which were gifted by "Robert Cumming of Birness, 1712"; and one other of which was gifted by "Samuel Hutcheon, who died at Craighead, the 16 of Aprile 1711."

### THREE SCOTS BISHOPS.

reported to have been built in 1697, \* and widened (its present width is only 10 feet) in 1763. † On its south side two tablets are built into the wall, one bearing the arms of the Earl of Erroll, and the other of the Bishop of Brechin. To this date they are plainly decipherable. ‡

#### Death.

Dr Drummond died at Slains Castle at the comparatively early age of 66.§ For some time, however, he had been afflicted with dropsy, and the end came on 13th April, 1695. He was buried in Cruden Parish Church, but the exact spot is not known. \$ By

This is the date on the bridge itself; but as Bishop Drummond died in 1695, it must have been built prior to that time. In a MS. Collection of the late Rev. Robert Ross I found it stated that the bridge was begun in 1690. Probably 1697 marks the date at which the tablets bearing it were built into the wall.

† "In 1763 this bridge was widened about two feet by James, Earl of Erroll. The additions do not rest on a regular foundation, but on rude corbels, near the spring of the arch."—Pratt's Buchan, 3rd Ed., p. 49.

‡ That bearing the arms of the Earl is the westmost of the two, and has on it an Earl's coronet with a shield (containing the arms) below. Round the sides and top is the legend I E E—John, Earl of Erroll. The tablet containing the Bishop's arms has on it a mitre, and below a shield crossed at the back by two croziers. One half of the shield has the armorial bearings of the Drummond family (Earls of Perth): the other half is plain, or else has become indistinguishable. Round this tablet are the letters I B B—James, Bishop of Brechin. Both measure 2 ft. 4 in. by 1 ft. 11 in.; and both bear the date 1697, divided in the one tablet by the coronet, and in the other by the B and the mitre.

§ Keith—Catalogue of Bishops. Scott's Fasti III., p. 891, gives his age at death as 76, but in this he is wrong.

\$ "It (*i.e.*, the Church) has an isle, and six silver chalices, two of them gifted by Dr Drummond, last Bishop of Brechin; who also built the bridge on Cruden, and lies buried in the isle there." (View of the Diocese—Pub. by the Spalding Club in Collections for the History of the Shires of Aberdeen and Banff, 1843—p. 375). I used to be of opinion that the grave of Bishop Drummond was probably that now covered by the tombstone of Patrick Cruickshank, the only grave known to be within the

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his will he bequeathed to his noble host his library. \*

### Character.

He was a good man of wide culture, and a faithful pastor and preacher. Tradition has it that he read a portion of the Scriptures in the original tongues daily. He was certainly a man of generous heart and possessed of a high sense of honour. Even when deprived of his bishopric, he refused to be embittered. He did what he could for the parish to which he had been providentially led; and he died as he had lived, with a pure conscience before God and a faith undimmed by misfortune. †

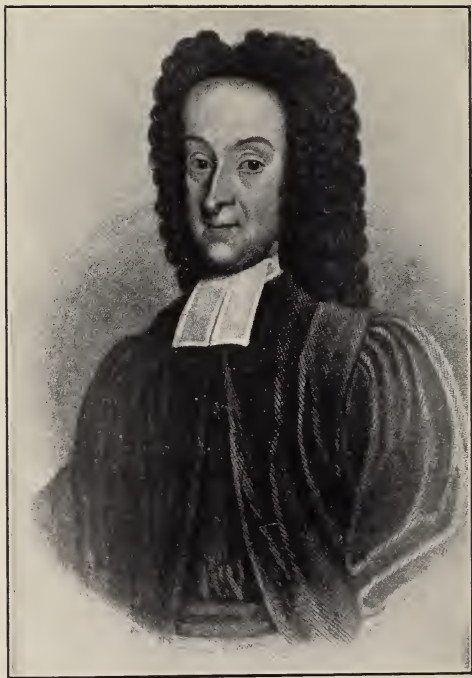
Church. The ground on which I based that supposition has proved untenable, as my argument was that this tombstone had been brought from a grave in the churchyard into the Church. That indeed happened; but for the very good reason that it had been temporarily removed to the churchyard (perhaps while the Church was being rebuilt in 1776). Afterwards it was carried back to its proper place.

\* Owing to the sale of the estates of Cruden and Ardendraught by the present Earl of Erroll, the library has lately been removed from Slains Castle, and sold to the Library Committee of Glasgow Corporation (March, 1918). It numbers 140 folios, 95 quartos, 125 octavos, *et infra*, in all 360 volumes, and "consists entirely of 16th and 17th century books, chiefly in Latin and Greek. . . . Some of the best printers in Europe are represented." (Notes on the Library of the Earl of Erroll, by J. F. Kellas Johnstone. See Aberdeen University Library Bulletin, April, 1917).

† So far as I have been able to discover there is no portrait of Bishop Drummond extant. But impressions of his seal have been preserved, and one is in the British Museum. A very good print of it is to be found in "The House of Drummond," and is reproduced here. It shows a shield at the foot bearing a cross and the arms of the Drummond family (three wavy bars). The shield is crowned by a mitre, the symbol of episcopal authority. A kneeling figure in gown and bands with hands uplifted in benediction represents, in all probability, the good bishop himself. Round the margin is the inscription—SIGILLVM R. D. IACOBI DRUMMOND EPISCOPI BRECHINENSIS ANNO 1684—"The seal of the Reverend Doctor James Drummond, created Bishop of Brechin in the year 1684."







The Right Rev WILLIAM DUNBAR, M.A.



Bishop Dunbar.

“A worthy and respected bishop, . . . a prelate  
of . . . distinguished prudence and long  
experience.”

## II.

### BISHOP DUNBAR.

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The next bishop, of whose connection with Cruden I wish to speak, is the Right Reverend William Dunbar, who was minister of the parish at the date of Bishop Drummond's death. He belonged to Morayshire, being born there on 6th October, 1661;\* and graduated M.A. of King's College and University of Aberdeen in 1681. † Bishop Drummond ordained him. His "letters of orders" are still extant among the MSS. of the Theological College of the Episcopal Church in Edinburgh; and these show that the ordination took place on 21st December, 1692, at Slains Castle—"apud capellam illustrissimi comitis Errollii in palatio suo." In all probability he had been occupying the pulpit of the parish church for some time previously. At least we find him pleading at a meeting of Presbytery held on 26th June, 1716, "that he had *nearly 26 years* lived as minister of Cruden in a good correspondence with the Presbytery." which suggests that he might have gone there in 1690 or 1691. §

\* From a note in the handwriting of Dr Pratt, copied from an old Bible which belonged to Miss Dunbar, Crichton.

† King's Coll. Rec., p. 212.

‡ Mair's Records of the Presbytery of Ellon, p. 335.

§ In the Poll Book of Aberdeenshire, published in 1696, his name appears as Mr William Dumbar, but this is obviously a mis-spelling.

## THREE SCOTS BISHOPS.

### An "Intruder."

Unfortunately, even though we put his settlement at the earliest date possible, he ranked in the eyes of the law as an "intruder." By an Act of 1693, those Episcopal ministers who had been in office at the time of the Revolution, and who were prepared to take the oaths to government, and to sign the Confession of Faith, were allowed to continue; \* and in 1712 another Act was passed giving complete toleration (the right to marry, baptise, hold services, etc.), provided they were willing to take merely the oath of Abjuration, *i.e.*, to abjure the Stuart dynasty. But Dunbar did not come within the scope of either of these acts. Against his ordination and appointment was the technical fault of being too late; and, as we shall see presently, that fault became a source of grave trouble in his relations with the Presbytery, and, combined with other causes, led ultimately to his deposition.

### Peaceful Period of Ministry.

For long, however, he was allowed to preside in peace over the religious affairs of the parish, and his ministry seems to have been singularly happy and successful. He drew to himself the ardent sympathy and support of the people, and had an attached congrega-

\*It was in virtue of this Act that Mr Walter Stewart of Ellon, and the other Episcopal ministers in the Presbytery, were allowed to remain in office until their death. Many of them, especially in the North, never signed the necessary oaths. When the Parliaments were united in 1707 it was estimated there were 165 Episcopal ministers occupying Parish Churches and drawing the stipends.

## BISHOP DUNBAR.

tion. He retained the friendship of the Erroll family, and commanded the respect and esteem of all his Episcopal brethren. We read that he even contrived for many years to live on cordial terms with the Presbytery. He referred cases of discipline to them, and they referred them back to him again,\* he wrote a full and courteous answer regarding certain questions which, by instruction, they propounded to him relating to the heresy of Bourignianism;† and once, at least, they employed him as their agent to search out and to punish a certain delinquent who had bidden defiance to their jurisdiction.‡ In everything he manifested a shrewd common-sense, and also a kindly and peaceable disposition.

### **Trouble with the Presbytery.**

As time wore on, however, Dunbar's position became more precarious. Bishop Drummond's loss must have been a great blow to him, and the death of Earl John—Drummond's patron and his own—in 1703, must have been a still greater. Earl John's successor was a minor who died unmarried in 1717. In the beginning of the century, too, as we have seen, the Presbytery was reconstituted, and every year added to its strength. Only Dunbar's own tact indeed shielded him from persecution during the many years in which he was unmolested. At length in 1708, almost two full decades

\* Cp. Mair's Records of the Presbytery of Ellon, p. 333.

† Cp. Mair's Records, p. 244.

‡ Cp. Mair's Records, p. 332.

### THREE SCOTS BISHOPS.

after his appointment, the Presbytery of Ellon were ordered by the Synod of Aberdeen to summon him to their bar "to answer for his intrusion." The Presbytery were very loath to obey, for he had been a good friend; but the compelling influence behind them was strong, and after a time a summons was served. Mr Dunbar wrote immediately in answer, stating that he was ignorant of its purpose, and desiring that the Presbytery, if they had any matter against him, would "send some one of their number to converse with him thereanent." This request was ignored, and twice again he was summoned. On the second occasion he appeared, and found it difficult—be he courteous as he might—to give answers which they considered satisfactory. Indeed matters seemed to be coming to an open rupture, when suddenly, and without any explanation being given, the process was stayed.

#### Results of "The Fifteen."

The lull, however, was only temporary, and preceded the storm. In 1715, Dunbar made the mistake of avowing himself openly a Jacobite, and of giving to the "Pretender," when he landed at Peterhead, all the help and countenance in his power. He prayed for him from his pulpit; he ordained a fast on his behalf; he publicly inveighed against the Hanoverian succession; and, one is led to infer, he even incited the youth of the parish to throw in their fortunes with the rebel army. The result was inevitable. No sooner was the rebellion crushed, and power restored to the hands of the Presbytery, than

## BISHOP DUNBAR.

a fresh process was started. Early in 1716 he was summoned by the Presbytery to appear at Ellon and to answer for his conduct, but he declined their jurisdiction on the ground that the charge which they preferred against him was criminal; and so successfully did he maintain this attitude, that the Presbytery were forced ultimately to remit the matter to the Synod. The Synod had fewer scruples, and he was formally deposed on October 5.\*

### **Evidence against Dunbar.**

The following evidence, reluctantly given, shows fairly well the grounds which they considered they had for passing sentence:—"Thomas Smith in Greenhill, a married man, aged about 50 years, purged of malice and partial counsel, Depones he never heard Mr Dunbar pray for King George by name; he never heard him pray for the Pretender under the name of King James the Eighth, but that he always prayed for the King; he never heard him pray that the King might be brought to the throne of his ancestors; he never heard him pray for the King whether by sea or land in the time of the Rebellion, but does not mind if he did forbear that form of praying after the Pretender's landing; he does not remember if he intimate and observed a Fast in or about November; he does not mind if he heard him say that the throne had been possessed by Usurpers; he remem-

\* There seems to have been some irregularity in the proceedings, as Dunbar complains in the "Representation" of insufficient notice. It was, however, the day of Presbytery, and his complaint was unheeded.

### THREE SCOTS BISHOPS.

bers he preached on the 2nd February, but minds not that he read a proclamation on the Sabbath before; he uses a liturgy in the Church of Cruden, and possesses it and the Manse. *Causa scientae*—he is a Parishioner and ordinary hearer.” \*

#### Expulsion from Cruden.

Still he clung to his rights; but on this occasion the civil power was more willing to act along with the ecclesiastical. On Saturday, December 29, military were sent from Peterhead, by orders of the Sheriff, to take possession of the church, and to debar him from preaching; † and the following day a Presbyterian minister mounted the pulpit. Not a parishioner was present, we

\*Cp. “Representation of the State of the Church,” pp. 42-45 (really 50-54); Archibald’s “Ten Years’ Conflict,” p. 129; Mair’s *Presbytery Records*, p. 336.

† The following is a copy of the warrant granted on the occasion to the troops:—

“Glenkindle and Mr Forbes, Sheriff-Substitute, their Orders to the soldiers to take possession of the Churehes.”

Whereas we are required by the Presbytery of Ellon, to give Access to the Ministers of the established Government into the Church of Cruden, presently possessed by Mr William Dunbar, Intruder there, who tho’ he be deposed (for his rebellious Practices) by the said Presbytery, contumaciously keeps Possession and Preaches in the said Church: These are therefore desiring and commanding you William Mekeldnie, and the men under your command, to march to the Kirk of Cruden, and take possession of the said Church upon Saturday afternoon, the twenty-ninth instant; and upon the next immediate following Sabbath you are to admit a minister of the Established Government to preach at the said Church, and to debar the late Incumbent, Mr Dunbar, therefrom. And after Divine Service, you are to deliver the keys of the said Church to the Minister of the Established Government. Given under our Hands and Seals at Peterhead, the seven and twentieth day of December, Seventeen Hundred and Sixteen, and for doing of all which this shall be a sufficient warrant.

Signed and Seal’d

Pa Strachan.

Francis Forbes, Sheriff-Substitute.



## BISHOP DUNBAR.

are told. With unconscious irony he took for his text the words of Romans i., 13 :—"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto." The following year the scene of conflict changed. Mr Dunbar was prosecuted before the Lords of Justiciary on a charge of "intruding into the Parish Church, leason-making, and praying for the Pretender." An Act of Grace by his Majesty, however, compelled the Solicitor-General to desert the diet. But on 1st March, 1718, a sentence was at length obtained, ordering his removal from the Parish, and more concerned for the fate of his flock than for himself, he ungrudgingly submitted. \*

### **What Endeared him to his Flock.**

One cannot read the details of the story—the cogent reasonings of Dunbar, the loyalty of his parishioners, their evident affection for him and for his ministrations, etc.—without entertaining a great regret that such things should have happened. To the end he was conciliatory, and asked merely for reasonable measures. † The sympathies of the people were wholly with him. ‡ Indeed it is doubtful had not witnesses been compelled to give evidence (upon payment of a fine of 100 merks) if anyone could have been found willing to incriminate

\* Scott's Fasti III., p. 606.

† See account of trial both in the "Representation" and in the Presbytery Records—Mair, p. 335 especially.

‡ Cp. above note telling how not a Parishioner turned out to hear the Presbyterian minister.

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him.\* Even at this date certain facts, altogether outside the issues between him and the Presbytery, powerfully plead his cause. There resided in him the elements of heroism. He was one of that little band of Episcopal ministers who, on 30th October, 1716, when all was vague uncertainty and dread, met together at the Lews of Fyvie, to consider the fortunes of the Church, and to take concerted measures for its defence.† And he had ability and imagination. It was at the Manse of Cruden, under his supervision and largely by his pen, that the remarkable book, "A Representation of the State of the Church in North Britain, and of the Sufferings of the Orthodox and Regular Clergy" was compiled and written.‡ Indeed had his pen been a little more graphic—as graphic as his courage was certainly great—he might have left behind him a story of the hardships and perils of Episcopacy in the north that would have thrilled the imagination and touched the pity of the reader almost as much as the story of the Covenanters in the south. When finally he was deprived of his living, and left Cruden, the entire congregation of the Parish Church severed their connection with it in sym-

\*The Presbyteries sought and obtained an Act of Parliament compelling witnesses to give evidence under above named penalty (Cp. Archibald's "Ten Years' Conflict," p. 129). As it was, only eight of the thirteen witnesses summoned appeared before the Synod. (Cp. Mair's Presbytery Records, p. 336).

† Cp. Preface to "Representation of the State of the Church," p. vii. Archibald's "Ten Years' Conflict," p. 119.

‡ Cp. Statement in Preface to Representation, telling how the committee of four ministers, appointed to publish their case, met at Cruden in November, 1716; and delegated the work first to three and then to two of their number—holding a second meeting for this purpose at the Manse of Cruden on 10th December, 1716. That Dunbar was one of the two seems beyond question. In all probability he wrote the Preface.

## BISHOP DUNBAR.

pathy with him. It was more than two years, indeed, before a Presbyterian minister could be found bold enough to settle in the Parish. A Mr Oliver who went as "supply" shortly after Mr Dunbar's departure, complained bitterly to the Presbytery of abuses during Divine Worship. Mr Wardlaw (subsequently colleague to the celebrated Ralph Erskine) agreed to become minister, but remained less than nine months, being glad to accept a call to Dunfermline. A Mr Gerard, who was called by the Presbytery, preferred to go to the Chapel of Garioch. A Mr James Ogilvie, who was also called, flatly refused acceptance. It was 27th April, 1720, before a Presbyterian minister was appointed who was able or content to stay. \*

### An "Outed" Minister.

On leaving Cruden Mr Dunbar seems to have gone to Peterhead, and to have made his home there during the rest of his life. A troublous period followed. If the Presbyterian ministers who came into possession had their difficulties to face, still more had the dispossessed ministers theirs. The Episcopal Church had allied itself so completely with the Jacobite cause, that every member was regarded as a plotter—potential if not active; and the attitude of certain ministers (particularly Bishop Rose who was known to be in close touch with the exiled King) fomented rather than allayed suspicion. † The Church was divided also over the

\* Mair's Records, pp. 338-43.

† Epochs of Scottish Church History—Walker, p. 73.

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“Usages” Controversy. This was a dispute which originated regarding certain primitive practices, *e.g.*, mixing water with the wine in the Eucharist, commemorating the faithful departed, invoking the consecration of the Holy Ghost upon the elements, and using a prayer of oblation. These usages had been adopted by the non-juring Episcopalians in England; and as several of the Scottish ministers when deprived of their livings went south (amongst them Dr Gadderar who had been rabbled out of Kilmaurs) they became infected with the opinions of their non-juring English brethren. They now sought to impose these usages on the Scottish Church, and to preach not only their expediency but their necessity. In 1722 Dr Gadderar came to Aberdeen. He had a mandate to act as diocesan there, and his merits and enthusiasm speedily gained converts. He wisely put his emphasis on the spiritual calling of the Church, and in time won over to his side not only most of the northern ministers, including Mr Dunbar, but also two of the College Bishops (the name by which the opposing party came to be known), viz., Millar and Cant. On Gadderar’s suggestion the three consecrated a fourth Bishop from among the Presbyters who were known to sympathise with their views—Thomas Rattray of Craighall, by far the most scholarly and indeed the ablest of the ministers who supported the Usages. Unfortunately Gadderar’s action inflamed the College Bishops. Rattray was consecrated on 4th June, 1727. Seven days later they met and received into their number Gillan and Ranken, “two men who had been recom-

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mended by the Pretender, and were known to be opposed to the Usages." \* Not to be outdone the Usager bishops met on the 18th, and also invested with the Episcopal office two other ministers. One of these was Mr Dunbar; the other was Robert Keith, the future historian. Dunbar's Deed of Consecration is still extant. It shows that the consecration took place at Edinburgh in "oratorio privato," and bears the seals of consecrating bishops, Arthur Millar of Edinburgh, James Gadderar of Aberdeen, and Thomas Rattray of Brechin. †

### An "Usager" Bishop.

Mr Dunbar thus owed his elevation to episcopal rank to an unhappy dispute, and to an endeavour on the part of the Usager bishops to maintain their influence "if not by equal arguments, yet by equal numbers." ‡ At first the College Bishops refused to recognise him. They met again on the 28th June; and angry at having been outwitted, they vented their wrath all round. Millar's treachery was especially obnoxious, and their first act was to annul his election to the see of Edinburgh. "Then they declared the election of Bishops Rattray and Dunbar to be null and void; their consecration to be irregular and uncanonical; and themselves to be no bishops of the Scottish Church, and to have no power or jurisdiction as such. § Time, however,

\* Cunningham's Church History II., p. 264.

† MS. Deed of Consecration in Charter Chest of Episcopal College at Edinburgh.

‡ Skinner's Ecclesiastical History II., pp. 644 and 645.

§ Epochs of Scottish Church History—Walker, p. 108.

### THREE SCOTS BISHOPS.

brought its healing influence. A Concordat was drawn up in December, 1731, by Bishops Keith and Gillan, and signed in the course of the following year by all the other bishops, in which it was agreed not to "disturb the peace of the Church by introducing into the public worship any of the ancient usages." Other matters in dispute were also settled by the Concordat, and according to one clause Dunbar was recognised as bishop of the See of Moray. Two years later Gadderar died, and he was transferred to the See of Aberdeen. In fairness, however, it is only right to state that despite the part which Dunbar seems to have played as a supporter of the Usager bishops, perhaps no one had a more open mind on the subject matter under dispute than he. In a MS. document written by him and entitled "Overtures for restoring and establishing unity, peace, and good order in this distressed Church humbly offered to the consideration of the bishops," he makes the wise suggestion "that each bishop and presbyter of this Church shall for the future be at full liberty and freedom to use or not use the said usages without any restraint on either side." Unfortunately the document is undated.\*

\* His mediating endeavours evidently brought him little thanks. Among letters still preserved is one referring to these overtures, and evidently acknowledging a somewhat abusive epistle from Rattray. "I have your very angry letter," it runs, "and am not much concerned to vindicate myself. . . . You say I ought to have consulted you and my other brethren before I suffered my overtures to go abroad, and I am satisfied I ought not. I leave the event to God who knows I mean honestly, and would sacrifice everything but my conscience to the peace of the Church. . . . If I stand alone, I trust God will support me as long as I stand for . . . the liberty wherewith Christ has made me free."

## BISHOP DUNBAR.

### Rule as a Bishop.

Dunbar's rule as a bishop seems to have been characterised by wisdom and fairness, and by all the qualities that gave strength to his work as a parish minister. Letters are extant which show that he shirked no problem, and that he was always willing to help others in a difficulty.\* He took his share also in the administrative work of the Church, making long journeys to attend synods, etc.; and when we remember the hardships of travelling in those days, and the fact that he was already in his 73rd year when appointed to the diocese of Aberdeen, this fact is the more commendable. Dean Walker includes him in the condemnation which he passes on the Usager Bishops for refusing to co-operate with their brethren in terms of the Concordat of 1731. He certainly took part with Rattray and Keith in the consecration of Bishop White at Forfar in 1735, though White had been irregularly chosen. And in 1737 he refused to confirm the election of the Rev. George Hay as Bishop of Moray—an election regularly made—for no apparent reason save that Hay's ecclesiastical sympathies were on the side opposite to his own. But at this distance of time it is perhaps difficult for us

\* One letter is of interest which he wrote in answer to an anxious Presbyterian asking his opinion on Episcopal reordination. As the subject is still a question at issue between the Presbyterian and Episcopal Churches it may be of interest to give Dunbar's judgment. "If it be said why do not the bishops now, as their predecessors did, in the late re-establishment of episcopacy when an oath of Canonical obedience was thought sufficient without re-ordination? the answer is easy. Experience has taught them to their just regret that this was a fundamental error. Whosoever then has an hearty love to Episcopacy will not blame their greater caution for the future. Nor will he desire to be a presbyter of the Episcopal Church without Episcopal ordination."

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to estimate the influences that were brought to bear upon him. Certainly in his letters there is no trace of personal bitterness. He acted from sincere conviction, and with an evident desire to promote the unity of the Church. For example, writing to Bishop Rattray on 1st June, 1738, regarding the possibility of union resulting from an Episcopal Synod, he says, "A general meeting of the Bishops if they come together in the name and spirit of Jesus will certainly perfect this good work, for there they have His promise to be with them." \*

#### Outlook of Episcopacy.

One letter which he wrote to Bishop Keith towards the close of his life (26th May, 1744) is so instructive both as to the position and hopes of the Episcopal Church on the eve of the Rebellion of the Forty-five, and also as to his own attitude concerning matters of ecclesiastical polity, that I give it in full:—"My present thoughts run much upon Ways and Means to prevent or avoid the troubles that may arise from what some think a Confederacy with England. In order to this it is my humble opinion we should make some public Declaration. My thoughts of the particulars I can without reserve instruct you with, if you will be so kind as to add, impair or alter as you think fit. They are then as follows:—(1) Seeing it hath pleased God to move the hearts of such as have power to oppress us, yet to use us with great Lenity, we are resolved as the

\* Epochs of Scottish Church History—Walker, p. III., et. seq.; MS. letters among Episcopal College MSS.



best Return we can make, to live a quiet and peaceable Life in all godliness and honesty. (2) We believe the Episcopal Church in Scotland to be independent on any particular Church in the Christian World, and we beseech any member or Bishop of the Church of England to forbear all Endeavour to bring us to a subjection which we cannot bear. (3) May the Church of England and its Liturgy long preserve the just esteem it has gained, yet we are far from thinking we have any reason to embrace it, by throwing up that of the Church of Scotland which we believe to be more pure and primitive, and which at first had the authority of both King and Bishops; though its fate has not been so favourable as that of England to recover the wounds given it by the madness of the People. (4) The canons of our last Synodical meeting are all calculated to preserve Peace, Unity and Order during our present melancholy situation. When it shall please God to grant us a full and legall Establishment, we shall chearfully submit them all to the Judgement of a free National Synod. (5) It is surprising to find that a Body of Presbyters of whom some, if not all, are men of knowledge, experience and probity, should reason as if we were still under the protection of a just and legal Establishment when it is certain we dare not meet but in the most private manner, and have reason to fear that even the Preference of Deans (should they be in condition to bear their own charges) would render our meetings too public. (6) Time was when Presbyters would have been very thankful for the liberty of a free Election of their Bishop without any

### THREE SCOTS BISHOPS.

reserve, but in a case which may never happen (that is, should their choice fall upon a person under a real though secret incapacity, unknown to the electors, but known at least to some of the Bishops; in that case the Bishops must in conscience reject the elect, though in charity to him they discover not the reason). (7) We have no outward coercive power. The consciences of our Presbyters and People are under God, the only support of our government. Were we made sensible of any just grievances, both duty and interest would oblige us speedily to remove them. It is the Love and Prayers of our Clergy and People that must strengthen our hands. Remonstrances were never so unseasonable, especially when any whose Case is vastly different from ours, whose church government and worship stands unshaken, when ours must lurk in secret, endeavour to disturb and divide us. Each of us in particular is blest with most dutiful and obliging presbyters, and we do nothing of moment without consulting them. This Union we trust will stand firm against all Opposition. We must stand or fall together.”\*

#### **Declining Health.**

Long before the date of that letter, however, Bishop Dunbar's health had become uncertain. He had a serious illness in the spring of 1738, and asked for liberty on account of his “great age and infirmities” to send a proxy to a meeting of the Bishops which was held that

\* Letter in Episcopal College MSS—No. 444 of Catalogue.

## BISHOP DUNBAR.

summer. \* Next year he was much better, though still "so feeble that he could not walk half a mile"; but a heavy blow was the death of his wife on 15th September, 1740, and it is doubtful if he ever regained such health as to be able again to go abroad. At the Synod of Bishops, which was held in Edinburgh on 19th August, 1743, he was the only absentee, and it was reported then that he was "now old and feeble." On 4th July, 1745, he resigned his bishopric; and early the following year—on 7th January, 1746—he died. He was buried beside his wife in the choir of the church of Peterhead. †

### Stephen's Estimate.

In his "History of the Church" Stephen gives the following eulogy of Dunbar's character under date 1746:—"The worthy and respected Bishop of Aberdeen, and Confessor, Mr William Dunbar, died at his residence in Peterhead this year. 'He continued to retain that respect and affection which had uniformly been shown to his public character, and to promote, by the prudent discharge of the delicate duties attached in this country to episcopal ministrations, the interests of the Church which he had undertaken to serve.' At this juncture the death of Bishop Dunbar was a very great

\* A step which, as the event proved, led to serious trouble and confusion. The College Bishops refused to recognise the authority of Mr Robert Lyon of Crail, the minister whom he asked to take his place. See *Epochs of Church History*—Walker, p. 119.

† On 9th January, 1701, he had married Miss Isobel Moir. They had one son, William, born 24th January, 1709. For these facts and for the fact that he is buried in the choir of the old Church of Peterhead we are indebted to the MS. note in the old Bible previously referred to.

### THREE SCOTS BISHOPS.

loss to his clergy, who required the assistance and direction of a prelate of his distinguished prudence and long experience much more than in times of peace and quietness.' '\*

\* Stephen's Church History, vol. iv., p. 331.

In 1911 justice, if somewhat belated, was done by the parishioners of Cruden to the memory of both Bishops Drummond and Dunbar. A brass tablet was erected in the Parish Church setting forth the story of their sufferings; and it is gratifying to be able to record that Presbyterians and Episcopalians alike subscribed for its erection. The tablet bears the following inscription:—

"If we be dead with Him, we shall also live with Him :

If we suffer, we shall also reign with him."

"Sacred to the Memory

of

The Right Reverend James Drummond, D.D., Bishop of Brechin, 1684-1689, who was deprived of his Bishopric at the Revolution Settlement, and who resided at Slains Castle in this Parish until his death, at the age of 66, on 13th April, 1695. He was a good and pious man, diligent in his office. By his generosity this Church was enriched with two silver communion cups; and by his help and means the bridge which leads to it, still known as the "Bishop's Bridge," was built. He sleeps in the "Aisle" of this Church.

And of

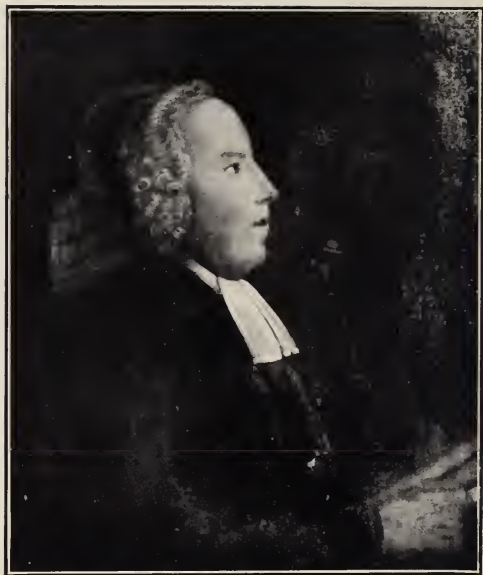
The Right Reverend William Dunbar, M.A., Minister of this Parish, 1691-1716, who was compelled to vacate his living by civil force in 1718. He subsequently became Bishop of Moray and Ross, 1727-1733, and of Aberdeen, 1733-1745 (of the Scottish Episcopal Church). Whilst Minister of this Parish he was much beloved and esteemed by all his flock, and approved himself a faithful pastor and diligent preacher. Under his influence and largely by his pen, the remarkable book, "A Representation of the State of the Church in North Britain, and of the Sufferings of the Orthodox and Regular Clergy," was written at Cruden in 1716. He died in 1746 in the 85th year of his age.

All too tardily erected to the memory of these two friends of, and sufferers for God, by Presbyterians and Episcopalians alike, in this year of grace, 1911.

One Lord, one Faith, one Baptism."

A Dedication Service was held on 31st August, 1911, and was conducted by the Right Rev. Alex. Stewart, D.D., Principal of St. Mary's College, St. Andrews, and Moderator of the General Assembly of the Church of Scotland. The Tablet was unveiled by the Most Rev. Walter John Forbes Robberds, D.D., Bishop of Brechin, and Primus of the Episcopal Church in Scotland. The Right Rev. Rowland Ellis, D.D., Bishop of Aberdeen, also took part in the proceedings.





The Right Rev. ROBERT KILGOUR, M.A.

Bishop Kilgour.

“A man of uncommon benignity of mien and  
manner, and of the greatest private worth.”



### III.

#### BISHOP KILGOUR.

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The third bishop, of whose connection with Cruden I wish to speak, is in some respects the most interesting of all, and his connection is certainly the closest, for he was a native of the parish. This was Robert Kilgour, who followed in Dunbar's footsteps by becoming Bishop of Aberdeen, rising to be Primus of the Scottish Episcopal Church, and who presided at the consecration of Bishop Seabury—the first Bishop given to America.

#### Parentage.

In the Register of Baptisms of Cruden the entry of his birth (evidently in the careful handwriting of Mr Dunbar)\* is as follows:—"15th March, 1714.—Robert Kilgour, in Wakemiln† had twins baptized, ‡ the one called Robert and the other called Margaret. Witnesses—Alexander Forbes and William Kilgour." An older

\* Mr Dunbar's signature is on the front page, and also a complete list of the office-bearers in the Church of Cruden at that time. Below are transcribed, in the same handwriting, the following lines from the Tenth Satire of Juvenal—

Impulsu et magna caecaque cupidine ducti  
Conjugium petimus, partumque uxoris, at Alto  
Notum, qui pueri, qualisque futura sit uxor.

It may be well to add that Dunbar was then a bachelor!

† Tradition has it that the walkmill was situated on the burn of Cruden, at a spot marked by the clump of trees to the west of the "Bishop's Bridge," and about a stone's throw from the manse and church.

‡ Though mention is made here of the baptism and not of the birth, it is the *birth-date* which is given. I found this by comparing it with

### THREE SCOTS BISHOPS.

brother, George, was born on 26th February, 1712; \* and there seems to have been a large family of them, other sons being Thomas (of Fraserburgh) and Patrick (of Kinmundy).† His father was a "litster" or dyer to trade, and his mother was Isabel Barron, a daughter of Patrick Barron, wright in Aberdeen (who was chosen in 1738 to be Convener of the Incorporated Trades), and sister of Patrick Barron of Woodside (who founded the linen and cloth works there).‡ The tombstone of his parents, in Cruden Churchyard, is a flat table stone, still in a good state of preservation. §

other entries. There is no sequence of dates, the custom evidently being simply to record the fact of the baptism, and to insert the date of the birth. Thus I found the birth-date of the Honble. Thos. Smith, 12th Oct., 1745, placed amongst baptisms, towards the end of 1746. Of course it is quite possible Kilgour was baptised as well as born on 15th March, as it was usual among Episcopalians to baptise on the day of birth or the next day.

\* Register of Baptisms.

† "This Patrick Kilgour had a family of twenty-one children by his wife, Jane Sangster, aunt to the late Thomas Sangster, Advocate in Aberdeen. Among the large family were the first Patrick Kilgour of Woodside, Thomas Kilgour of Bethelnie (father of James Kilgour, for many years managing partner of Woodside Works), Robert Kilgour, Kinmundy; George Kilgour of Balcairn (father of the second Patrick Kilgour of Woodside), and William Kilgour of Tulloch."—Morgan's *Annals of Woodside and Newhills* (Abdn. 1886).

‡ "The second Patrick Barron left the estate of Woodside to Patrick Kilgour, son of his cousin, Patrick Kilgour, Kinmundy, brother of Bishop Kilgour."—*Ibid.* See also previous note.

§ It bears the following inscription:—"Here are deposited in hopes of a happy resurrection the remains of Robert Kilgour, some time litster at Walkmill of Cruden, where having lived upwards of LI. years, he died the XXIII<sup>d</sup>. day of Scptr. in the year of our Lord MDCCCLVIII., and in the LXXII<sup>d</sup> of his age, and the remains of Isabel Barron his spouse, who died the XXI<sup>d</sup>. day of Decr. in the year MDCCLXII., and of her age the LXXVII<sup>th</sup>. There are interred here of the children Margt., who died April 1714, IV. weeks old; another Margt., who died July 1726 in the IV<sup>th</sup> year of her age; Wilm., who died June 1730 in the XIV<sup>th</sup> year of his age; and George, who died May 1732 in the XXI<sup>st</sup> year of his age." It will be noticed that Robert's twin sister thus died within a month of her birth, and that the tombstone gives confirmatory evidence of the accuracy of the Baptismal Register, both with regard to her age and George's.

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### Education.

Robert had doubtless received his early training under Mr Alexander Keith, the schoolmaster who was appointed to Cruden in 1715, but who, being implicated, like Mr Dunbar, in the rebellion of that same year, was deposed from office by the Presbytery on 18th May, 1720. He continued, however, to act in defiance of their authority, actually drawing the emoluments of his office for other four years; and when the civil powers at last intervened and compelled him to resign, he seems to have continued to teach privately—acting both as schoolmaster and minister to the extruded Episcopalians until his death in 1763. \* Whether he found Robert an apt pupil or not, there is no means of knowing. Teaching must have been difficult for him—difficult and often dangerous, for the statutes against Episcopacy made it impossible for him to gather together what could be termed a class; but in 1729 (*i.e.*, at the age of 14) we find the name “Robert Kilgour, Buchanensis,” † entered in the list of alumni of King’s College, Aberdeen, and on 29th March, 1733, he graduated M.A. ‡

\* Narratives and Extracts from the Records of the Presbytery of Ellon (Mair), p. 350.

† Officers and Graduates of University and King’s College, Aberdeen (New Spalding Club—Anderson), p. 65.

‡ Ibid.—p. 231. Eleven others graduated with Kilgour. The regents during his University course were John Ker, afterwards Professor of Humanity in the University of Edinburgh, and Alexander Burnet, a son of the minister of Monymusk, who, in 1742, became Sub-Principal. If, as is most probable, the latter followed the faith of his father, he may have felt very kindly towards the young Buchan student, and helped greatly to encourage his aspirations to be a minister of the Episcopal Church.

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#### Ordination to Peterhead.

Five years afterwards Kilgour was appointed minister of the "outed" congregation at Peterhead. On 25th April (St. Mark's Day), 1738, he was ordained in the chapel there by Bishop Dunbar. \* Of his ministry at Peterhead, though it extended over the long period of 53 years, we know comparatively little; but the records of S. Peter's Episcopal Church show enough to prove that he must have been a man of outstanding character and influence, a faithful preacher, and a true pastor.† If he made blunders, his very blunders had in them a ground of conscience;‡ and such difficulties as we read of in connection with his flock seem to have arisen simply from a misunderstanding of the exalted principles by which he governed his own conduct. § Mr Skinner in his "Annals" speaks of him as "a man of uncommon benignity of mien and manner, and of the greatest private worth." ¶ Dr Pratt also throws an interesting

\* His Letters of Orders with seal are still carefully preserved among the Episcopal College MSS.

† Through the courtesy of the Rev. John Wilkinson, the present rector, I have had access to several of these records. I am also indebted to him for permission to reproduce the accompanying portrait of Bishop Kilgour. The original is in the possession of Mr Robert Kilgour, Shiras, New York, a grand-nephew of the Bishop

‡ Thus he certainly blundered, when in 1769 he thrust Mr Sangster, a non-juring minister, into the vacant charge of Lonmay, for it led the Government to order the closing of Peterhead, Lonmay, and Fraserburgh chapels. But the action shows that Kilgour was not without courage, and that (his politics being part of his religion) he would fain have followed the dictates of his conscience had he been allowed.

§ The reference here is to an unfortunate schism in the congregation, which took place in 1771, and resulted in a section calling a separate minister (Mr Laing). The cause was a disagreement over Mr Sangster's settlement and the consequent closing of the chapel.

¶ Annals of Scottish Episcopacy, 1788-1818, p. 19 of Preface.

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sidelight on his character by a story which reveals that his good nature and common-sense overcame any ill-feeling which even the authorities might have been expected to entertain towards him for his Jacobitism. At one time, it seems, the troops stationed at Peterhead were commanded by the son of a dignitary of the Church of England. This officer was on friendliest terms with Kilgour and frequently invited him to dine at the mess. When the Royal toast was proposed, he was amused to find that his clerical guest invariably paraphrased it, "Our lawful King." With the breeding of a gentleman, however, he took no notice of the fact. A young subaltern thought he would bring his chief to a sense of duty. One night as the words, "Our lawful King," escaped Kilgour's lips, the subaltern hotly exclaimed, "That, sir, is not King George." "I take you all to witness, gentlemen," quietly rejoined Kilgour, "that this young officer declares that King George is not our lawful King!" Needless to say, it was a case of the biter bit.\* It is interesting to recall that during the early days of his Peterhead ministry, Kilgour had the companionship and help of Bishop Dunbar. The good bishop, after his appointment to the diocese of Aberdeen, resided for the most part, as I have already mentioned, at Peterhead, and took an active part in the duties of the chapel. He was one of the chief subscribers indeed towards its erection.

\* See Pratt's Buchan, 3rd Edition. Appendix, p. 382.

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### Days of Persecution.

But in those bitter times Kilgour must also have had his difficulties, and many must have been the dark days during which he scarcely knew what turn of fortune's wheel to expect next.\* Especially black must have been those days in May, 1746, when, by command of the Royal troops, his church was dismantled as a treasonable meeting-place, and he and his flock were compelled to seek shelter elsewhere; or rather, were commanded to disband themselves altogether, and to forbear meeting even for the duty of worship. In a note appended by Kilgour to the minute, under date 16th May, which tells the story of its destruction, he writes as follows:—"The Chappell of Peterhead was destroyed the 7th, 8th, and 9th days of May, 1746; and the Managers were obliged to Employ Workmen and pay them, in order to prevent its being Sett on fire, wch would Indangered Burning the Town. It was done by orders of Lord Ancrum (Lieut. Collonell of Lord Mark Ker's Dragoons), who was at the Enttring the People to Work." † It was 1767 before the Episcopal congrega-

\* For one thing the constant struggle which he had to maintain with povorty, one of the noblest features in the history of Scottish Episcopacy, must have been very hard. He began his ministry on a stipend of £10 Scots a month.

† The taking down cost the Managers £1 15s 6d—the wages of 14 men for 2½ days at 1/- per day, with 6d for repairing a break in the protecting wall. As Mr Wilkinson says: "To be obliged to pay for the destruction of one's own property, is either a grim sort of humour, or the refinement of cruelty!" The church must have been a building of some distinction. Erected in 1731, it had been embellished from time to time; and in the treasurer's account-books we find a charge of no less than £19 2s 9d sterling "for lead and a gilded ball and cross for the cupola," and another of £24 sterling "for boxing and painting the chappell." It was built on a site in Broad Street, close to the Town House, and was named "S. Peter's Chapel"—still the popular designation of S. Peter's Church." Art. of The Chappell of S. Peter. See also Pratt's Buchan, 3rd Ed. p. 381.

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tion could again claim to have a place of worship of their own. During those 21 years Mr Kilgour had to supply ordinances as best he could, circumventing the law without breaking it; and a writer in 1845 states that "individuals were lately alive who recollected Mr Kilgour performing divine service twelve and fourteen times on the Sunday at different houses, where as many attended as could join in the service without being seen to the clergyman, or could collect without attracting the notice of the military."•

### Appointment to the Diocese of Aberdeen.

Honour if not reward came to Kilgour in 1768. In the previous year Bishop Gerard of Aberdeen (who succeeded Bishop Dunbar?) died, and a successor had to be appointed. At first the presbyters of the diocese, at a meeting held on 5th May, elected Bishop Robert Forbes of Moray—the vote was 7 to 4. The College of Bishops, however, refused to confirm the appointment, stating as their reasons that he was non-resident (he lived at Leith), and that they wished another *added* to their number rather than selected from amongst them; but possibly the real reason was Forbes' aggressiveness. "No doubt," says Dean Walker, "Forbes had the defects of his qualities, and on occasion these probably gave trouble to his easy-going colleagues." There

• Article on The Chappell of Saint Peter. It is well to remember that by an Act of Parliament passed in 1745, Episcopal ministers of Scottish ordination were forbidden to conduct services, or the laity attached to their congregations to assemble in greater numbers than five at a time. The penalty was a fine or imprisonment. For contravening this law, Mr Skinner of Longside was imprisoned for six months.

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seems also to have been strong opposition to the election of Forbes on the part of the minority, and a desire to honour one of their own number. At an early stage the Primus wrote to Dean Smith of Aberdeen "recommending Mr Kilgour of Peterhead," and his cause was championed by the two Skinners—the redoubtable author of "Tullochgorum," and his brilliant son, Kilgour's successor. The father, indeed, enlisted his poetical gifts in championing Kilgour's cause.

Poor is thy Church, O North! thy manners naught!  
Not one in all the circle of sixteen,  
Sufficient for the charge of Aberdeen;  
Else why, as conscious of thy want of worth,  
Thus beg a prelate from beyond the Forth?  
Why thus to Leith in quest of titles roam,  
And seek abroad what might be found at home?

The result was that at a second meeting of Presbyters held on 16th August, Kilgour was chosen by a fair majority. His election having been sustained, he was consecrated at Cupar, Fife, on 21st September—St. Matthew's Day—the bishops who took part in his consecration being Falconer of Moray, Raitt of Brechin, and Alexander of Dunkeld.\* A yet further elevation awaited him. In 1782 Bishop Falconer resigned the office of Primus on account of ill-health, and on 25th

\* Dowden's Bishops of Scotland, p. 408. As bishop, Kilgour himself took part in the following consecrations:—Bishop Petrie of Moray, on 27th June, 1776, at Dundee; Bishop John Skinner, Coadjutor of Aberdeen, on 25th Sept., 1782, at Luthermuir; Bishop Macfarlane of Ross and Moray, on 7th March, 1787, at Peterhead; Bishop William Abernethy Drummond of Brechin (afterwards of Edinburgh); and Bishop John Strachan, Coadjutor of Brechin, both on 26th Sept., 1787, at Peterhead.



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September of that year Bishop Kilgour was chosen to succeed him. \*

### **Bishop and Primus.**

The best testimony to the happiness of both these appointments is the widespread satisfaction which they gave to all parties. He was a well-beloved bishop and a much-trusted Primus, who guided his Church in safety through a stormy and troubled period of her history. Dean Walker, in commenting on his appointment to the See of Aberdeen, says, "He was a good man, but apparently deficient in energy, initiative, and courage for these trying times," and quotes the statement of Dr Craven that he was unfit for the charge "because of the lowness of his spirits, which at times distressed him much." If, however, Kilgour hesitated to commit himself to bold courses, his fellow-ministers may perhaps have felt the greater confidence in him; and he had the singular merit, as Dean Walker himself points out, of being able, even when he had reached his seventieth year, to throw off ancient prejudices, and to act in concert with younger men more alive to the needs of their day.† This was especially seen when the question arose which was destined to give lasting remembrance to his rule, and which against all faction and criticism he determined to answer in the affirm-

\* That same day, as will be seen from the foregoing note, Bishop John Skinner was appointed his coadjutor in the Diocese of Aberdeen.

† Cf. Walker's *Life and Times of John Skinner*, p. 33. In contrast with the older race of Scottish Bishops, who still regarded the Church of England as "schismatical," he speaks of Bishop Kilgour as "exhibiting a wise moderation." This is only one instance.

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ative—Should or should not the Episcopal Church in Scotland consecrate an American bishop, debarred by political loyalty from obtaining consecration in England?

#### **The Seabury Consecration.**

That question came to the front in a somewhat singular fashion. Until the American War of Independence broke out 1775, the colonies now comprehended in the United States of America were regarded as part of the diocese of the Bishop of London; and any clergy who were sent out as missionaries received for the most part ordination at his hands.\* The issue of the war made that arrangement impossible. It confirmed the resolution of the Americans to set up an independent government; and the Protestant Episcopal Church found herself without the means of continuing her life—she had no bishop. In March, 1783, the clergy of Connecticut met in deep anxiety, and determined to send Dr Samuel Seabury, one of their number, to England, in order that he might obtain Episcopal consecration. He came, armed with the necessary credentials, and was graciously received; but the English bishops were uncertain how to act. They were thirled fast to the favour of King George and his government, and for a year they kept Dr Seabury waiting, politely excusing themselves for what they termed a necessary delay. At last he grew weary; and having been led to understand

\* Ecclesiastical History of Scotland—Skinner of Longside (Lond. 1788), Vol. II., p. 683.

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that the Episcopal succession in Scotland had no political allegiance of the same stringent character, he determined to address his application to the Scottish Bishops. He found willing ears, for the matter had already been brought privately under their notice; and three of the five bishops were willing to act, viz., Bishop Kilgour, his co-adjutor Bishop Skinner, and Bishop Petrie of Moray. By their invitation Dr Seabury came to Aberdeen in November, 1784, and on the 14th of that month they consecrated him first bishop of America in an upper room of Bishop Skinner's house in Long-acre, which commonly served as his chapel. Bishop Kilgour, as Primus, presided, and Bishop Skinner preached; and there was "a large congregation of both clergy and laity." \*

### Posterity's Vindication.

The event, when it came to be known, evoked much interest, and the bishops who took part in it were both praised and blamed for their action. Bishop Skinner was fiercely assailed in the pages of "The Gentlemen's Magazine" for certain statements in his sermon, which were considered to reflect upon the Episcopal Church of England; but on the other hand, testimony was not wanting to show that all moderate opinion inclined to think that the bishops had acted with firmness, and wisdom, and in accordance with loyalty to their own principles. From more than one source Bishop Kilgour

\* Dean Walker's *Life and Times of John Skinner*, p. 39. See also Walker's *Skinner of Linshart*, Skinner's *Ecclesiastical History*, and *Annals of Episcopacy*.

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received congratulations. Even a writer south of the Border, who signed himself "A Dignified Clergyman of the Church of England" (commonly supposed to be Bishop Lowth), assured him that his action "gave satisfaction" there. Certainly, when in 1884 the centenary of the Seabury consecration was celebrated at Aberdeen, there was no mistake how Episcopacy all the world over had come to regard the event. Churchmen gathered from all parts to do honour to the memory of the men who had taken part in it; and no less than 17 bishops—6 Scotch, 5 American, 2 English, 2 Irish, and 2 representing the colonies—joined in the celebrations. Fraternal gifts and greetings between the Scottish and American Episcopal Churches were exchanged, and the meetings were characterised by the utmost enthusiasm. It may be added that Dr Seabury's consecration has helped to give America, including missionary and foreign jurisdictions, over one hundred bishops. The American Episcopal Church also owes to the event, through Seabury's loyalty to his consecrators, her Communion Office. The late Bishop of Connecticut declared that the Scottish Church in giving America the primitive forms of consecration, "gave us a greater boon than when she gave us the Episcopate." \*

#### **Last Years.**

Increasing years, however, now began to tell on the vigour of Bishop Kilgour; and two years after Dr

\* It was partly due to the action of a relative of Kilgour's—Provost Wm. Smith of the College of Philadelphia—who read the Scottish Communion Office to the Lower House in 1789, that it was approved without dispute.

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Seabury's consecration, in October, 1786, he resigned his bishopric into the hands of his coadjutor and successor, Bishop Skinner. He retained merely the oversight of Peterhead, his own *portio gregis*. In 1788, grown "frail and feeble," he also demitted the office of Primus. The Church had by that time set herself the task of petitioning for a repeal of the penal statutes against Episcopacy, and he felt that a stronger hand than his own was needed at the helm. Bishop Skinner was chosen as his successor in this office also. In less than two years afterwards Kilgour died. The end came on 23rd March, 1790, "in the seventy-sixth year of his age, and the fifty-third of his ministry." The notice of his death in "The Scots' Magazine" speaks of him as being "the oldest bishop in the Scottish Episcopal Church." \* He was buried in the old churchyard of Peterhead, close to the south wall of the chancel of S. Peter's Kirk; and a plain stone, set within a heavy granite moulding and built into the wall, marks the place of his interment. It bears the following inscription:—"Sacred to the memory of The Rt. Revd. Mr Robert Kilgour, Late Bishop of the Diocese of Aberdeen, and Primus of the Scots Episcopal Church. This Stone is erected by his Spouse, Mrs Margaret Arbuthnot. Ob. XXIII. Martii, 1790. Aetat. LXXVI. Minist. LII.

Dum colitur Pietas et Amor divinus honesti,  
Dum tenet antiquam Scotica terra fidem,  
Talem sacra cohors gaudebit dicere Patrem,  
Laudabit talem (v)era† propago virum."

\* Scots Magazine 1790, p. 205.

† "Fera" on the tombstone—evidently a mistake of the sculptor.

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These lines, bespeaking the sorrowing regard with which the bishop had been laid to rest, may be translated as follows :—

While virtue still is honoured and noble thought esteemed,  
While the ancient faith of Scotland dear to her sons is deemed,  
The Church's loyal servants as a "Father" will thee claim,  
And the faithful of posterity shall bless and praise thy name.\*

\* At the foot of the stone is the date of his wife's death :—Mrs Margaret Arbuthnot, died the 22nd February, 1805, aged 81 years." One of the daughters, Christian, became the wife (in 1787) of his successor at Peterhead, Bishop Torry, "one of the grand old men of Scottish Episcopacy."

## CONCLUSION.

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If it be asked what induced me, a Presbyterian minister, to take so great an interest in these three Churchmen and their fortunes in the disestablished Episcopal Church, I can only answer that apart from the local or rather the parochial interest, which they possessed for me, three reasons weighed with me.

### **Strength of Episcopacy in Aberdeenshire.**

In the first place they help to explain the strength and virile quality of Episcopacy in the north even at this day. In Aberdeenshire there are few parishes which have not their Episcopal Church, even as they have their Presbyterian, and these Churches are supported with a loyalty and unwavering allegiance that have baffled the casual student of matters ecclesiastical. The fact is that Aberdeenshire became the home of Episcopacy in the years that followed "the Forty-five," and one paragraph in Dean Walker's sketch of the History of his Church explains this so tersely and so truly that I think it right to quote it in full. "It was, under Providence, to its members on the north-east coast, and chiefly to the farmers and fishermen of Aberdeenshire, that the (Episcopal) Church was indebted for its preservation during the final forty years of persecution. Those staunch and resolute men braved every risk and discomfort in order to secure for themselves and their families the privilege of regular public worship. They

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trained their children to regular attendance at worship; they drilled them on Sunday evenings in long and short catechisms; and in many cases the provident father sent one of his sons to Aberdeen University to prepare for the ministry—the result being that when the forty years' of suffering came to an end almost all the clergy of the Church were Aberdeen graduates, and (with one unimportant exception) all the bishops lived in Aberdeenshire.”\*

### **Apostolic Succession.**

In the second place, it is rare to find the transmission of influence and example so clearly marked as in the case of these three bishops. To my thinking theirs was the true Apostolic succession—the passing on from generation to generation of Christian grace and truth. For who can doubt that Dunbar found his ideal of life in Bishop Drummond, and that Kilgour found his ideal in Bishop Dunbar? Dunbar, striving to be true to Drummond's teaching, really excelled him in fidelity and accomplishment. Kilgour, with his eye upon Dunbar's achievement, rose to a position of influence and of power unknown to his predecessor. “Who hath despised the day of small things?” In this instance certainly there is no ground for despising, for if the advent of Bishop Drummond to Cruden on that sad day when he bade farewell to Brechin was a small thing in itself, yet it meant the fuller consecration of two other lives to the service of Christ—lives that adorned the

\* *Epochs of Church History*, p. 131.



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Church he loved, and that gave to Episcopacy in the north an honoured place in history, and a claim still on our affectionate interest and remembrance.

#### Scottish Influence in America.

The third thing that appealed to me was the part played by Bishop Kilgour, as a native of Cruden, in giving the Episcopal succession to America. Personally I cannot claim to be an ardent believer in "orders," but the results of his action bulk so largely both in the history of America, and in the fortunes of his own Church, that no one gifted with imagination can fail to be impressed. I at least feel free to thank God with every sincere Episcopalian for the stand which Kilgour took when he ordained Bishop Seabury. Was a deed done which has helped forward the kingdom of Christ? That is the only question which we need ask; and none but a narrow bigot would dare to say No. In my Cruden days indeed I have often found myself looking out upon the spot where the cottage of Bishop Kilgour's father stood, and marvelling—marvelling with gratitude—at the ways of Providence. For that the great Protestant Episcopal Church of America (numbering now in its members and adherents between four and five million souls, and including in its ministry men of world-wide scholarship and fame) should have found the link deemed necessary for its existence in a source so lowly—that is a thought that almost staggers belief.

And yet let me ask, Is not that always God's method of selection? God imposes on His servants but *one*

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*condition*—that they shall fit themselves by prayer and consecration for His work. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen . . . . that no flesh should glory in His presence . . . . He that glorieth, let him glory in the Lord.”

# “Cruden and its Ministers.”

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## Some Opinions of the Press.

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“It seems to us that Mr MacKay’s volume very nearly reaches the ideal of what we conceive a local ‘History’ might be. Indeed we have met no volume dealing with a district or parish which has given us more satisfaction.”—*Aberdeen Free Press*.

“A book bearing on its every page the impress of careful research and a judicious selection of what is really valuable from the musty records of other days; . . . amassing a great deal of information now set forth with lucidity, and in a literary style that is very attractive.”—*Aberdeen Daily Journal*.

“Mr MacKay’s task, evidently a labour of love, has been carefully and skilfully accomplished, and he has brought within the boards, and put into literary shape, information which should capture the interest not only of the parishioners of Cruden, but of a wide circle outside.”—*Scotsman*.

“Mr MacKay, of Cruden, has done a pious and exemplary work. . . . He has spared no pains in investigating the sources; he writes brightly with a keen eye for salient points; and the publishers have issued the work in a very handsome and agreeable form.”—*British Weekly*.

“Let it be said at once that Mr MacKay has made an excellent book far above the level of the average parochial annals. The catholic spirit in which he writes is admirable.”—*Life and Work*.

“Mr MacKay’s excellent history . . . is worthy of much more than a local circulation. He has a racy pen. His narrative is never dull, and has often a quaint and pointed interest.”—*Church Union Journal*.

“Written with so much painstaking scholarship, and with such manifest fairness and impartiality, the book is bound to take a distinguished place among the parochial annals of Scotland. . . . It is altogether a delightful work, ably and dispassionately written, excellently printed and beautifully illustrated.”—*Scottish Chronicle*.

“Although a local history, . . . its broad-minded character, so far as things ecclesiastical are concerned, constitutes it very interesting and up-to-date reading. This is altogether an attractive work.”—*British Congregationalist*.

“The entire work is the fruit of much patient and painstaking research, and is written with admirable clearness and impartiality.”—*Forfar Herald*.

“Mr MacKay has accomplished a task well worth doing in a most able manner. The book is altogether a most interesting one, and ought to be in the possession of all who love the part of the country of which it treats.”—*Kelso Mail*.

“The ecclesiastical warfare that formerly existed in Caledonia is a puzzle to many English people, but even those with little knowledge of the hair splitting that went on between sects cannot fail to find this an engrossing narrative. The work proves Mr MacKay a skilful historian.”—*Yorkshire Herald*.









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